

GENERAL SUBJECT: GLEANINGS FROM THE BOOK OF LEVITICUS

Message One

The Consecration of the Priests

Scripture Reading: Lev. 8:1-36

I. After the decree of the law and the building up of the tabernacle at Sinai, God gave His people all the chapters of Leviticus to train them to worship and partake of Him and to live a holy, clean, and rejoicing life.

II. The record in Leviticus 8 is concerning the consecration of Aaron and his sons, the priests:

- A. This indicates that the offerings in chapters 1 through 7 are for the consecration, or ordination, of the priests.
- B. In Hebrew the word *consecrate* (Exo. 28:41; 29:9, 33, 35) means “to fill the hands”; through Aaron’s consecration to receive the holy position of the high priest, his empty hands were filled (Lev. 8:25-28).
- C. Our consecration for the priesthood must be with the all-inclusive Christ as all the five offerings (the burnt offering, the meal offering, the sin offering, the trespass offering, and the peace offering) “filling our hands” for our enjoyment.
- D. Whatever Christ is to us and does for us, as typified by the offerings, is to constitute us priests—1 Pet. 2:5, 9; Rev. 1:6; 5:10; cf. 2:6.
- E. The constitution of Christ in us through our enjoyment of Him as the offerings is the divine ordination; consecration is on our side (we consecrate ourselves to God); ordination is on God’s side (God ordains us).
- F. The consecration of Aaron and his sons at the entrance of the Tent of Meeting signifies that our consecration for the priesthood is not only before God but also for the church—Lev. 8:1-3.
- G. Moses’ washing of Aaron and his sons with water signifies that for our consecration for the priesthood, we need to be washed by the Spirit—v. 6; 1 Cor. 6:11.
- H. Moses’ anointing of the tabernacle, the altar, and the laver, with all their utensils, to sanctify them (Lev. 8:10-11) signifies that Christ and the church (the tabernacle), the cross (the altar), and the washing of the Spirit (the laver) are related to the New Testament priesthood for the priests’ sanctification:
 - 1. God’s ordaining us to be priests is a matter of sanctification, a matter of being made holy, that is, a matter of being separated unto God and saturated with God, the Holy One.
 - 2. The anointing brings the Triune God compounded with Christ’s humanity, human living, death, resurrection, and ascension to the priests and to the church life; this indicates strongly that the anointing of the priesthood is to make God one with us, for the anointing signifies that whatever God is, is doing, and will do are ours—1 John 2:20, 27; Exo. 30:22-26.
 - 3. In the consecration of the priests the sin offering and the burnt offering immediately followed the anointing (Lev. 8:14-21); these offerings remind us of who and what we are, and of what we should be yet are not.
- I. Moses’ clothing the sons of Aaron with priestly garments signifies that the believers as New Testament priests are adorned with Christ’s divine attributes mingled with His human virtues; our outward expression should be Christ’s divine attributes expressed in human virtues—v. 13:
 - 1. In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8); the priestly garments signify the serving priests’ expression of Christ; the priests were also sanctified, separated to God, by their holy garments (Exo. 28:2-3).

2. The priestly garments, being mainly for glory and for beauty (v. 2), signify the expression of Christ's divine glory and human beauty; glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues.
 3. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty (Exo. 28:4-6); a life that expresses Christ with the divine glory and human beauty sanctifies us and qualifies us to be the priesthood (cf. Rom. 13:14).
- J. The bull of the sin offering signifies the stronger and richer Christ as our sin offering to deal with the flesh, the old man, indwelling sin, Satan, the world, and the ruler of the world, for the assuming of our New Testament priesthood; this reminds us that in ourselves we are a constitution of all the aforementioned negative things and need to offer Christ daily as our sin offering for our priesthood—Lev. 8:14:
1. The priests were to eat the sin offering in the place of the sanctuary that they might “bear the iniquity of the assembly, to make expiation for them before Jehovah”—10:17.
 2. The priests' partaking of the sin offering to bear the iniquity of the people signifies that we, the New Testament priests, partake of Christ as the believers' sin offering in the sense of participating in Christ's life, the life that bears others' sins, as our life supply that we may be able to bear the problems of God's people.
 3. The rich enjoyment of Christ as our sin offering in the church life enables us to minister Christ to the believers as the life that deals with sin, that they may deal with their sins to restore their broken fellowship with God—Gal. 6:1-2; Eph. 4:2.
 4. As we are enjoying Christ as the sin-dealing life, we must have the capacity to bear away the iniquity of God's people; we must learn to minister Christ to the dear ones who are in sin:
 - a. To minister Christ as the sin-dealing life to someone is not to go to him to point out his fault and condemn him; this will only cause damage.
 - b. A person who sins usually has his heart hardened (Heb. 3:13); if we are going to minister Christ to him, we have to trust in the Lord that we may have the grace with the Spirit to soften and warm up his hardened heart.
 - c. Then the very Christ as life will be actually, really, and richly ministered to him, and this life, which is the Spirit, will work within him; he will then be healed by the very Spirit, the life of Christ, ministered into him through us.
 - d. This is what it means, according to Leviticus, to bear away the iniquity of the people of God; this is the way to get rid of the sins among some saints so that they may eventually be recovered.
- K. The ram of the burnt offering (8:18) signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood; this offering reminds us that as serving ones we must be absolute for God, yet we are not; thus, we need to take Christ as our daily burnt offering (6:12) throughout the dark night of this age until morning, until the Lord returns (v. 9).
- L. The ram of consecration (8:22) signifies the strong Christ for our consecration in the assuming of our priesthood:
1. Some of the blood of the ram of consecration was put on Aaron's and his sons' right ear, on the thumb of their right hand, and on the big toe of their right foot (vv. 23-24); this signifies that the redeeming blood of Christ cleanses our ears for hearing, our hands for working, and our feet for walking.
 2. We must learn how to listen to the word of God (Luke 10:38-42), to do what is required by Him, and to walk according to His way in serving Him; in Leviticus 14:14 the same procedure was used in the cleansing of the leper, indicating that in the eyes of God we sinners who are ordained to be priests are unclean, like lepers.

3. Our hearing is mentioned first because it affects our working and our moving; as Isaiah 50:4 and 5 indicate, a servant of God must have a hearing ear; a servant who does not listen to his Master's word cannot serve Him according to His will, heart, and desire.
- M. The process of consecrating Aaron and his sons was repeated for seven days for their expiation (Lev. 8:33-36), signifying that we need to remember all the things involved in our consecration and ordination as New Testament priests; the solemnity of the consecration and ordination of the priests is indicated in verse 35, warning us that we should not enter into the New Testament priesthood and into the enjoyment of Christ in a careless way (cf. 1 Cor. 11:27-29).

Message Two

**The Basis of All Our Priestly Service—
the Fire from the Altar of Burnt Offering**

Scripture Reading: Lev. 9:24; 6:12-13; 10:1-11; Heb. 12:29;
Luke 12:49-50; Rev. 4:5; Exo. 3:2-6

I. God is a consuming fire—Heb. 12:29; Deut. 4:24; 9:3:

- A. As the burning One, God is holy; holiness is His nature, and whatever does not correspond with His holy nature, He, as the consuming fire, will consume—Heb. 12:29.
- B. In Daniel 7:9-10 God's throne was flames of fire, its wheels were a burning fire, and a stream of fire issued forth and came out from before Him; the fire here indicates that God is absolutely righteous and altogether holy.
- C. Through His death the Lord released Himself into man as the fire of life to burn on the earth—Luke 12:49-50; John 12:24:
 - 1. The pneumatic Christ as the sevenfold intensified life-giving Spirit is a burning fire—Heb. 12:29; Rev. 4:5; 5:6; 1:14; cf. Zech. 2:5.
 - 2. This fire is the impulse (the impelling force) of the spiritual life, an impulse that comes from the Lord's released divine life.
 - 3. "We all have been burned by this fire; we have been brought together by this fire; and now we are burdened that this fire would burn many others. When the concealed glory of Christ's divinity was released, a divine fire was cast on earth to burn the whole earth. Let the fire burn on! No one can stop it"—*The Issue of Christ Being Glorified by the Father with the Divine Glory*, pp. 11-12.
- D. The seven Spirits of God are the seven lamps of fire burning before the throne; these lamps of fire are for the carrying out of God's administration—Rev. 4:5.
- E. The fire burning out of the midst of the thornbush was the Triune God, the God of resurrection—Exo. 3:2, 4, 6; Matt. 22:31-32.
- F. The word of God is a fire that burns us and many of the things in which we have confidence—Jer. 23:29; 5:14; 20:9.
- G. Those who have a desire to serve God must know that God is a consuming fire that burns and energizes; when God comes to the earth, fire comes to the earth, and when God enters into man, fire enters into man and burns in him—Heb. 12:29; Luke 12:49.
- H. The fire that burned on the altar of the burnt offering came down from the heavens—Lev. 9:24:
 - 1. After coming down from the heavens, this fire burned continually upon the altar—6:13.
 - 2. The divine fire, the burning Triune God, enables us to serve and even to sacrifice our lives—Rom. 12:11; cf. Acts 15:26; 20:24; 21:13.

II. Every priestly service to God must be based on the fire from the altar of burnt offering, and our service must be the issue of the burning of this fire—Lev. 9:24; 16:12-13; 6:13; 10:1-11:

- A. God wanted the service of the children of Israel to be based on this fire; the burning of incense was their service to God, but the fire used for burning incense had to be taken from the altar—6:13; 16:12-13.
- B. Our service must come out of the burning of God's fire—Exo. 3:2-6.
- C. Fire is a source of energy; in order for our service to be full of energy, our service must pass through the fire from the altar—Lev. 6:13:
 - 1. This fire should be the energy, the driving force, the impulse, within us; if we have this fire, our service will be out of God, not out of ourselves—Luke 12:49.

2. The energy and the motivating power for the New Testament service began with fire from heaven; the fire that descended upon the Galilean fishermen became the energy and the motivating power within them—Acts 2:3.
 3. This fire burns on those who love God, who offer themselves to God, who are willing to forsake everything for God, and who are willing to place themselves in His hands in order to be broken—Lev. 9:24.
- D. The fire from the altar is the genuine motivating power of service—6:13:
1. What God does concerning our service is to send His fire to burn within us—Luke 12:49; Rom. 12:11.
 2. If we offer ourselves to God sincerely, fire will descend from heaven and burn us; this burning will become the energy that moves us, and the issue of this burning will be our service.
- E. The fire from the altar produces a powerful service:
1. The altar of burnt offering is the cross of the Lord Jesus, and the fire is the Spirit—Gal. 2:20; Acts 2:3-4.
 2. The basis of genuine service is knowing the cross and placing ourselves on the cross in order to be gained by God and to allow the divine fire to burn within us; this produces service—Lev. 6:13; Rom. 12:11.
- F. Those who experience the fire from the altar build with gold, silver, and precious stones—1 Cor. 3:12:
1. Such a work is full of the element of God, has the power of the cross, and expresses God—1:18; Phil. 1:20.
 2. Only the work that is produced through burning is of gold, silver, and precious stones; the work that is not produced through burning is of wood, grass, and stubble—1 Cor. 3:12.
 3. The day will come when the work of each will be tested by fire; if our work is the issue of fire, our work will stand the test of fire—v. 13.

III. We must serve God not with strange fire but with the fire from the altar—Lev. 10:1-2; 9:24; 6:13:

- A. According to typology, strange fire is any fire other than that which burns on the altar—10:1.
- B. The failure of Nadab and Abihu lay in their failure to use the fire from the altar; what they used was common fire, not holy fire.
- C. Strange fire signifies man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God.
- D. Strange fire is fire of the self; it is fire that issues from the soulish life, the fleshly life, and the natural life—Matt. 16:24-26; 1 Cor. 2:14:
 1. Strange fire means that the self-life interferes with the works of God.
 2. Although the works are God's, the self-life wants to dictate the way that the works are carried out.
 3. Offering up strange fire is employing the self's methods and wisdom and insisting on the self's proposals in the service of God.
- E. Nadab and Abihu were judged not because they did something that was not for God but because they acted according to the natural life and did something for God in a natural way—Lev. 10:1-2.
- F. The offering of strange fire was a sin of presumption; Nadab and Abihu presumed to do something for God—Psa. 19:13.
- G. This is a strong warning showing us that, in touching the divine things, we need to apply the cross to our natural life; otherwise, we will suffer spiritual death.

- H. God pays attention not only to whether there is fire but also to the source and nature of the fire; our zeal must come from the altar—Lev. 6:13.
- I. Everyone who is called of God must realize that he is a thornbush with a fire burning within him and that this fire is God Himself—Exo. 3:2-6:
 - 1. We need to learn one lesson: to work for God without using the natural life, with its energy, strength, and ability, as the fuel but by letting God burn within us.
 - 2. We need to be burning in spirit, serving the Lord as a slave with the fire of His life, not with strange fire, which brings in spiritual death—Rom. 12:11; Lev. 10:1-2.

IV. The fire on the altar of burnt offering should be kept burning continually; *it must not go out, and it shall not go out*—6:12-13:

- A. Day by day and on many occasions, we need to offer ourselves in Christ to God as a continual burnt offering to be burned by Him so that we may burn others—cf. Rom. 12:1-2; Num. 28:2-4, 9-11, 16-19, 26-27; 29:1-2, 7-8, 12-13, 39-40.
- B. The Spirit causes our spirit to be burning and our gifts to be flaming; hence, we should not quench Him—1 Thes. 5:19; Rom. 12:11; 2 Tim. 1:6:
 - 1. We must allow the Lord to burn us and to keep us burning continually by fanning our God-given spirit into flame—vv. 6-7.
 - 2. We must enjoy God as the fire of love to love Him and others with His love—2 Cor. 5:14; S. S. 8:6-7; 2 Tim. 1:7.
 - 3. We must have a time with the Lord every morning to have a new beginning and be revived by Him—Lev. 6:12; Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148.
 - 4. We must call upon the Lord, stirring ourselves up to lay hold of Him—Rom. 10:12; 2 Tim. 2:22; Isa. 64:7a.
 - 5. We must pray-read God's Word, striking the Spirit of the Scripture with our spirit to catch the divine fire—Jer. 23:29; Eph. 6:17-18; 2 Tim. 3:16.
 - 6. We must be filled with the sevenfold intensified Spirit as the seven lamps of fire and the seven flaming eyes of Christ by opening ourselves to the Lord unreservedly in order to be enlightened by Him, burned by Him, and infused with Him—Rev. 4:5; 5:6; 1:14; Prov. 20:27; Mal. 3:2.
 - 7. We must always rejoice, pray unceasingly, and give thanks in everything—1 Thes. 5:16-18.
 - 8. We must speak for the Lord to impart Him into others, enjoying Him as our burning power for purging and motivating in God's economical move—Acts 2:3-4; 6:4.
 - 9. We must coordinate with one another in and among the churches to enjoy God as our sanctifying fire for His one move—Ezek. 1:4, 13; Rev. 1:20; Zech. 2:5.
 - 10. The burning of the sevenfold intensified Spirit as the seven lamps of fire motivates us to rise up and take action for the carrying out of God's economy—Dan. 11:32b.

Message Three

The Jubilee

(1)

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3; Luke 4:16-22; Acts 26:16-19

I. The year of jubilee in Leviticus 25:8-17 is recorded as a prophecy in Isaiah 61:1-3 and is fulfilled in reality in Luke 4:16-22:

- A. In the year of jubilee there were two main blessings: the returning of every man to his lost possession and the liberation from slavery—Lev. 25:8-17:
 - 1. In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (vv. 10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41).
 - 2. Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family—Eph. 1:13-14; John 8:32, 36; cf. Psa. 68:5-6.
- B. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke 15:17-24; 2 Cor. 6:2) and when those oppressed under the bondage of sin enjoy the release of God's salvation (Rom. 7:14—8:2).
- C. The believers' enjoyment of the jubilee in the age of grace (their enjoyment of Christ as God's grace to them) will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth—John 1:16-17; Rom. 5:17; Phil. 3:14; Rev. 22:1-2a.

II. The year of jubilee is the age of Christ as grace dispensed into us for our enjoyment by His words of grace; the New Testament jubilee is an age of ecstasy for our salvation—Luke 4:22; Psa. 45:2; John 1:14-17; 2 Cor. 6:2:

- A. The New Testament age is an age of ecstasy, and a Christian is a person in ecstasy; if we have never been in ecstasy before God, this shows that we do not have a sufficient enjoyment of God—5:13; Acts 11:5; 22:17; Psa. 43:4a; 51:12; 1 Pet. 1:8; Isa. 12:3-6.
- B. *Jubilee* means having no worry or anxiety, no concern or care, no lack or shortage, no sickness or calamity, and no problems whatsoever but, rather, having all benefits; hence, all things are pleasant and satisfying to our heart, and we are free from anxiety, at ease, excited, and exultant—Psa. 103:1-5.
- C. We must receive the Lord Jesus as the real jubilee in us; if we have Him, we have God as our possession and can be delivered from the bondage of sin and Satan to have real freedom and rest—Acts 26:18; Eph. 1:13-14; Col. 1:12; Matt. 11:28; John 8:32, 36:
 - 1. When we receive Christ as our Savior and life, He comes into us to be our jubilee, but unless we allow Him to live in us and unless we live by Him, we are not practically living in the jubilee—Lev. 25:11-12.
 - 2. If our heart is set on any person, thing, or matter other than the Lord, this is idolatry, and the end is wretchedness—1 John 5:21; cf. Ezek. 14:3, 5; 6:9.
 - 3. If we allow Christ to live in us and we live by Him, everything is to our satisfaction; otherwise, everything is a problem, and nothing is a jubilee.

- D. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment; it is not outward persons, matters, or things but Christ within us who enables us to be calm and free of worries as we face all kinds of situations—Phil. 3:8-9; 4:5-8, 11-13.

III. The proclamation of the jubilee in Luke 4 governs the central thought of the whole Gospel of Luke, and the parable of the prodigal son in Luke 15 is an excellent illustration of the jubilee—vv. 11-32:

- A. The prodigal son left his father's house, selling his possession and himself:
1. The content of a vessel is its possession, and man is a vessel of God; hence, if man does not have God as his possession and enjoyment, he is empty and poor—Rom. 9:21-23; Eph. 2:12; Psalms 16:5; Revelation 3:17-18.
 2. Adam lost his portion of the enjoyment of God when he did not take the tree of life; all the unbelieving people of the world have lost God as their possession and enjoyment and have sold their members to sin in order to become slaves of sin—Eph. 2:12; Romans 7:14; 6:19.
 3. Human life is nothing but labor and sorrow and will soon be gone; the true condition of human life is vanity of vanities, emptiness of emptiness—a chasing after wind—Psalms 90:10; 73:14, 16-17, 25; Ecclesiastes 1:2-11, 14.
 4. Fallen people have no real dwelling place; they are drifting about and wandering without a home, because God is man's real dwelling place—Psalms 90:1; Genesis 28:17-19; John 15:4; Matthew 11:28.
- B. One day the prodigal son returned to his possession and his father's house; that was a jubilee, a liberation, and everything became pleasant and satisfying—Luke 15:20, 24; cf. Leviticus 25:11-12:
1. In redemption God is our possession for our enjoyment; to be saved is to return to our inheritance, to return to God, to come back to God and enjoy Him anew as our possession—Eph. 1:13-14.
 2. To be saved is to gain God; when we have God, we have everything; without God, we have nothing—Colossians 1:12; *Hymns*, #1080.
 3. God has become our blessed portion in Christ, but many Christians are unhappy and are like lights that do not shine, because they do not “turn on the switch” by taking God as their portion—Eph. 4:18; Phil. 2:12-16.
- C. The father's acceptance of the son and the son's returning to his father and his father's house were the year of jubilee to the son, the year of grace—Luke 15:20:
1. God in Christ has become the fattened calf for the enjoyment of the repentant and returned prodigal sons—v. 23.
 2. This corresponds to Leviticus 25:11-12, which says that the people were neither to sow nor reap in the year of the jubilee but only to eat and enjoy; once we repent and return to God by receiving the Lord Jesus, we obtain God within, and this is the beginning of our jubilee.
 3. We are not the Father's hired servants but His enjoying sons, and we can continually enjoy God as our possession from now unto eternity.

Message Four

The Jubilee

(2)

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3; Luke 4:16-22; Acts 26:16-19; Rom. 7:24; 8:2

I. Announcing the gospel to the poor, proclaiming release to the captives and recovery of sight to the blind, and sending away in release those who are oppressed are the freedoms and blessings of the jubilee—Luke 4:18-19:

- A. The word *jubilee* in Leviticus 25:10 means “a time of shouting,” or “a time of the trumpeting of the ram’s horn”; the trumpeting of the ram’s horn signifies the preaching of the gospel as the proclaiming of liberty in the New Testament jubilee to all the sinners sold under sin that they may return to God and God’s family, the household of God, and may rejoice with shouting in the New Testament enjoyment of God’s salvation—Luke 4:16-22; Acts 26:16-19.
- B. Our preaching of the gospel is our blowing of the trumpet of redemption to proclaim to the world, “Behold, now is the well-acceptable time; behold, now is the day of salvation,” the year of jubilee—2 Cor. 6:2; Isa. 61:1-3:
 - 1. When God created man, He intended to give Himself in Christ to man as man’s possession, man’s inheritance (Gen. 2:9; 13:12-15; Psa. 16:5; 90:1); however, man became fallen, and in the fall man lost God as his possession (Gen. 3:24; 4:16; Eph. 2:12) and sold himself into slavery under sin, Satan, and the world (John 8:34; Rom. 7:14b; Gal. 4:8; Titus 3:3; 1 John 5:19b).
 - 2. God’s New Testament salvation, accomplished by God’s grace based on His redemption in Christ (Rom. 3:24; 5:1-2; Eph. 2:8), brings fallen man back to God as his divine possession (Acts 26:18; Gal. 3:14; Eph. 1:14; Col. 1:12; Luke 15:12-24), releases man from slavery under sin, Satan, and the world (John 8:32; Rom. 6:6, 14; 8:2; Heb. 2:14-15; John 12:31), and restores man to his divine family, the household of God (Gal. 6:10; Eph. 2:19), that he may enjoy fellowship in God’s grace (2 Cor. 13:14).

II. God’s salvation causes us to have real freedom; our possession is God, and our freedom comes from our enjoyment of God:

- A. If man does not enjoy God, he cannot have real freedom; freedom means release, to be freed from all bondage, all heavy burden, all oppression, and all enslavement—John 8:32, 36; Gal. 5:1; 2 Cor. 3:17.
- B. Everything in our life can be a bondage to us, and we can be slaves under any matter—John 8:34; cf. 1 Cor. 6:12.
- C. First, Satan captured us; then he came to dwell in us as the inciter, the instigator, of our sins; the result is that he has become our illegal master, and we have become his captives to the extent that we are unable to do good and can only commit sins—Rom. 7:14; 1 John 5:19:
 - 1. If a man does not have God, whatever he tries to enjoy apart from God is dog food, refuse, and dung—Phil. 3:7-9; cf. 2 Pet. 2:22.
 - 2. Satan is called Beelzebub, which means “the lord of the dunghill,” from *Beelzebub*, meaning “the lord of flies”; Satan specializes in leading sinners like flies to feed on dung—Matt. 10:25; 12:24, 27; 2 Kings 1:2.

3. Although deep in his heart no one wants to sin, everyone eventually sins; no one has control over himself, and everyone has become a slave of sin—Rom. 7:18-23; John 8:34.

III. Paul's desperate cry in Romans 7:24 is answered in Romans 8:2, which says that the law of the Spirit of life has freed us in Christ Jesus from the law of sin and of death; this is the freedom of Christ as the jubilee:

- A. We can be released and have real freedom only by enjoying Christ as the life-giving Spirit; only those who enjoy God do not commit sin and are really free, living a life of liberty, release, and freedom from bondage—John 8:36:
 1. The law of the Spirit of life releases us from the law of sin and of death; this law is the Lord Himself, who passed through death and resurrection to become the life-giving Spirit—Rom. 8:2.
 2. If we do not enjoy the Lord sufficiently, we will still be in bondage to many things; making up our mind will not work; we must continually come to the Lord to eat and enjoy Him—1 Cor. 1:9; Rev. 2:7; Isa. 55:1-2.
 3. Only those who enjoy God do not practice sin and are really free—John 8:11-12, 24, 28, 31-36.
 4. Christ as the jubilee frees us from our poverty, captivity, blindness, and oppression—Eccl. 1:2, 14; 3:11; Phil. 3:8; 2 Pet. 2:22; Luke 12:21; Rev. 3:17.
- B. Paul made a great discovery in receiving the revelation of the Triune God being processed through incarnation, human living, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit—Rom. 8:3, 11, 34, 16.
- C. The law of the Spirit of life is the automatic principle and spontaneous power of the divine life; it is the natural characteristic and the innate, automatic function of the divine life.
- D. A Christian should not live by the power of his will but by the power of the inner law of the Spirit of resurrection life in his spirit; this law possesses the greatest power; it overcomes death, transcends death, and is not bound by death—7:19; Matt. 26:41; Eph. 1:19-23; Col. 1:28-29; 2 Cor. 1:8-9; John 11:25; Heb. 7:16; Acts 2:24; Rev. 1:18:
 1. In Romans 7 Paul describes the wretchedness of his trying to do good under the law; he needed the Lord as the compassionate Samaritan-Neighbor to care for him as a fallen and law-stricken sinner by dispensing Himself into him as the law of the Spirit of life for the reality of the Body of Christ—vv. 24-25; Luke 10:25-37.
 2. We must see that sin and death are a law in us and that our willpower cannot overcome this law—Rom. 7:15-16, 18-21.
 3. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.
 4. Every life has a law and even is a law; God's life is the highest life, and the law of the Spirit of life is the highest law—Prov. 30:19a; Deut. 32:11-12; Isa. 40:30-31.
 5. The divine birth has transferred us into a new realm, the realm of the divine life with its law in our spirit, a realm in which there is no sin, world, or flesh:
 - a. In this realm all victories are spontaneous, automatic, unconscious, and effortless because the law of the Spirit of life is upholding us, not our own will.
 - b. We have the law of the Spirit of life indwelling our spirit as the presence of God, the speaking of God, the meeting with God, and the dispensing of God—Heb. 8:10; Rom. 3:25; Exo. 25:22.

- E. We can cooperate with the installed and inner operating law of the Spirit of life by exercising our spirit to “switch on” this law so that we can enjoy Christ as the freedom and living of the jubilee—Phil. 2:12-13; Rom. 8:2, 4-6, 13-16, 23; 5:10, 17; 1 Tim. 4:7; 2 Tim. 4:22.
- F. Apart from the “switch” of our spirit, we have no way to apply the processed Triune God as the “heavenly electricity” in us, but praise the Lord that we have a switch and that we know where it is—Prov. 20:27; Zech. 12:1; Rom. 8:16!
- G. The best way to switch on the divine and mystical “current” of the flowing Spirit in our spirit is to call on the name of the Lord Jesus—1 Cor. 12:3b; Rom. 10:12-13.
- H. When we contact the Spirit through the exercise of our spirit, we enjoy Christ as all the myriad and rich aspects of the jubilee—8:4.
- I. Paul was a person who switched on the law of the Spirit of life by serving God in his spirit out of his first love for the Lord—1:9; 5:5; 8:35-39; Rev. 2:4:
 - 1. To love the Lord with the first love is to give Him the first place in all things and in all matters, regarding Him as everything in our life—Col. 1:18b, 10.
 - 2. When God comes into us and comes out of us, that is our service to Him; we work together with Christ in the churches, where we render our first love to Him—S. S. 7:12; 2 Cor. 6:1a; Phil. 3:3; Mark 12:30.
 - 3. When we love the Lord with the first love, we do the first works—works that issue from and express the first love; only those works that are motivated by the first love are gold, silver, and precious stones—Rev. 2:4-5; 1 Cor. 3:12; 15:10, 58.
 - 4. Christ’s love of affection constrains us to live to Him and to die to Him—2 Cor. 5:14-15; Rom. 14:7-9.
- J. By setting our mind on the spirit, we enjoy Christ as the jubilee—“the mind set on the flesh is death, but the mind set on the spirit is life and peace”—8:6.
- K. The jubilee in Romans 8 is the reality of the Body of Christ—the corporate living of the perfected God-men—displayed in Romans 12 through 16; this reality consummates in the New Jerusalem; thus, Romans 8 is the focus of the entire Bible and the center of the universe:
 - 1. God accomplishes His economy by dispensing Himself into us as the law of the Spirit of life—vv. 2, 6, 10-11; Rev. 22:1-2a.
 - 2. The law of the Spirit of life constitutes us to be the members of the Body of Christ, with all kinds of functions—Col. 2:19; Eph. 4:11, 16; Rom. 12:4-8.
 - 3. Through the spontaneous, automatic function of the law of the Spirit of life within us, we are enabled to know God, gain God, and thereby live God, causing us to be constituted with God that we may become His increase and His enlargement to be His fullness for His expression—Eph. 1:22-23; 3:19-21.

IV. The living of the jubilee is a living in the enjoyment of Christ, a living of enjoying God as our inheritance and real freedom—Acts 26:18; John 8:36:

- A. To be in the jubilee is to eat the Lord Jesus as the real produce of the good land, take Him as our dwelling place for our rest, and be freed from the slavery of sin and from the bondage of law and religion—6:57; Deut. 8:7-10; Col. 1:12; John 15:5; Psa. 16:5; 90:1; Rom. 6:6-7; Gal. 5:1.
- B. The only way to be released from the three kinds of labor in human life—the labor to be a good person, the labor of anxiety, and the labor of suffering—is to take Christ as our enjoyment, satisfaction, and rest—Rom. 7:24—8:2; Phil. 4:5-7; 2 Cor. 12:9.

- C. The Christian life should be a life full of enjoying the Lord, a life full of joy and praises; when we enjoy the Lord fully, He becomes our jubilee:
 - 1. The tone of an overcoming living is the tone of rejoicing, thanking, and praising God continually—1 Thes. 5:16-18; Psa. 50:14, 23.
 - 2. The overcoming life can survive only in an environment of thanksgiving and praise—1 Thes. 5:18; Col. 3:17; Psa. 106:12; 2 Chron. 20:20-22.
- D. The living of the jubilee is a life in which we take God Himself, Christ Himself, in every situation; then He becomes the primary factor and center in us to lead us and overrule all the troubles of human life—John 6:16-21; Col. 1:17b, 18b.
- E. Paul learned the secret of living in the jubilee, the secret of gaining Christ in any kind of environment—Phil. 4:5-7, 11-13.
- F. Because everything is under His sovereignty, we should pray, “Lord, fill me, gain me, and possess me; no matter what my outward situation is, I just want to enjoy You.”
- G. We need to be today’s ministers and witnesses by living and proclaiming the gospel—Christ as the jubilee of grace—for the accomplishing of God’s eternal economy—Acts 26:16-19.